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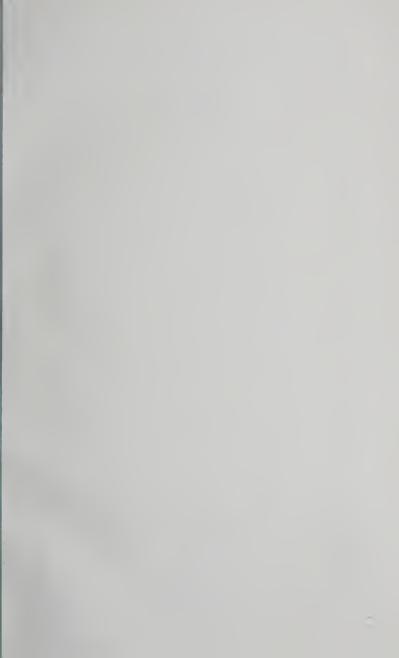
PROF. HOHANNES K. KRIKORIAN



NEW YORK

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ISLAM AND CHRISTIANITY FACE TO FACE

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PREFACE

The Armenians have been suffering under the Moslem yoke ever since its rise in the seventh century, under Arabs, then Seliuks, Tartars, Osmanlis and Turks. Especially during the recent reign of the Young Turks in 1915-1916, all the Armenians under their rule were evacuated from their homes and deported or massacred by the million, and now those who have survived, having been scattered to the four winds of the earth, struggle for existence in Syria, Greece, Egypt, France, and in North and South Americas. Under these circumstances it is natural that the Armenians feel very strongly against their persecutors. And when I, as an Amenian, think of this sad historic tragedy, I am obliged to consider it from another point of view. I ask myself, "What role has the religion of these various tribes of men played in this calamity?"

Having been in touch from my youth with our Moslem neighbors in Turkey, and having had quite a number of Moslems at my services during my ministry in the Protestant Church of the Bible House, Constantinople, in 1902-1920, I have got somewhat acquainted with their mentality. And I have come to the conclusion that the responsibility for these sufferings of my people rests to a great extent upon the religion, Islam. And now in this booklet I undertake to put the reasons of my conviction before my readers in a fair and sympathetic way.



CHAPTER I

ISLAM AS A RELIGION

Among the great religions of the world the following three claim to have the same origin: Judaism, Christianity, and Islam. Each acknowledges Abraham as the father of its faith. There have been sages among other nations who discovered the great truth,—the unity of God,— but it was Abraham's faith in this truth that has been so fruitful in the religious history of mankind. The Hebrews glory in being the children of Abraham and the followers of his faith. Jesus said, "Salvation is of the Jews", and "Abraham rejoiced to see my day". And Mahommed asserted repeatedly that his religion was that of Abraham, which was Islam, religion of surrender to God.

Every one of these religions teaches the unity of God, the unity of mankind, the absolute sovereignty of God over the whole universe, and the hope of future blessings. So we might call them "The Hebrew group of religions."

The first two of this group have a history, a historic life, which begins at the dawn of history and has a continuous and progressive development, as is recorded in the collection of books we call the Bible. There we find that the religious experience and consciousness of the peoples connected with them have been passing through different stages of progress. Religion with Abraham was a personal and family experience. He instructed his children in the ways of this true God, received promises

from God in connection with his family, and so God has been called "the God of Abraham and of Isaac and of Jacob."

In Moses' life this religion became a tribal religion. Moses was sent by God to Pharaoh to save the Hebrew people from the bondage of Egypt. And so he led them out of Egypt toward the land which they would possess and where they would live a free life. Consequently Moses gave them laws, civil and religious, and appointed a religious center, the Tabernacle, around which the whole nation would gather and form a unit. He also formed a theocracy, — a religious state, and organized an army to conquer the promised land by the sword. Mosaism promised to its followers mostly material blessings.

But this national form of religion did not last long. In David's time and later on, in the religious center, the Temple, there developed a higher religious experience which was expressed in the poetry of the nation,— in the Psalms. There we find, along with the national feelings, some individual religious sentiments of higher character. The sense of sin and true repentance, the importance of righteousness or personal purity, God's interest and activity in individual life as well as in national life, began to be expressed in morally elevated sentiments.

Gradually, however, the national life of the people began to decline. The moral life of the kings as well as of the courts, and with them the life of the people, was corrupted. Neither Theocracy nor the priesthood could save the nation from this moral degradation. But just at this time of crisis there appeared among the people some great Seers, Prophets, who led them in a different di-

rection. Micah, Isaiah, Jeremiah and so forth, rebuked the Kings, Priests and the whole nation for their sins. They told them that the first thing God required of them was not outward ceremonies or sacrifices, or simple dogmas, but righteousness, moral uprightness, purity of heart, spiritual communion with God. And so they elevated the religious life from the Temple rites to the ideal of spiritual character, from the Book of Laws to the services of the good heart, from priesthood to the repentent spirit, from the authoritative priesthood and theocratic Kingship to sacred Democracy. And when Jesus came, He made religion a question for the whole humanity, and not a national affair. He declared God to be not a sovereign Lord, but a loving Father, and man not the servant but the child of God, and salvation not merely the acquisition of the right to enter the paradise but the becoming real sons of God, and prayer and worship not simply the falling prostrate before God, but to have a direct and personal communion with Him. And as to revelation, they taught that God did not simply send his messengers to men but that He himself besought men to save them. He does not send down to men a book to lead them in life, but sends His own Spirit, that is, His own presence, to guide them in life.

Now let us see some of the sayings of these leaders: "O man, what is good; and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6: 8.) Observe the emphasis upon moral conduct.

"Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom. Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." (Psalm 51: 6, 7.) Notice the part God has in cleansing the hearts of men.

"Behold, the days come, saith the Lord, that I will make a new covenant, with the house of Israel . . . I will put my law in their inward parts and write it in their hearts; and will be their God and they shall be my people. And they shall teach no mor every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, for I will forgive their iniquity." (Jerem. 31: 31, 33, 34.) Observe the importance given to God's direct teaching men His will.

"And it shall come to pass afterward, that I shall pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon handmaids in those days will I pour out my Spirit." (Joel 2: 28, 29.) Notice the revelation promised to individuals of every grade of society.

"When you come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; . . . Wash you, make you clean, put away the evil of your doings from before my eyes . . . Come now let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1: 12, 16, 18.) See the significance of religion transfered from ccremonial rites to spiritual life.

"Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father . . . but the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is Spirit; and they that worship Him must worship Him in spirit and in truth." (Jesus). Here religion is described as direct communion of individuals with God conceived spirit.

"God in Christ, reconciling the world to Himself . . . Now when we are ambassadors for Christ as though God did beseach you by us: we pray you in Christ's stead, be ye reconciled to God." (Paul). Here observe in man's salvation from sin the condescention and initiation of God.

"The law was our schoolmaster to bring us to Christ that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster . . . the heir as long as he is a child, differs nothing from a servant though he be the lord of all . . . Even so when we were children were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law that we might receive the adoption of sons." (Paul.) Here man is freed from the bondage of legalism to the freedom of sonship.

"In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth." (John). Notice that the Word of God — "the revelation", is removed from a Book to a person — Jesus.

And so the revelation of God in the Bible has been making great progress to a higher grade of religious life:- from a family and national institution to a religion of Humanity, from outward ceremonies to the spiritual life, — from bondage of law to the freedom of faith, — from the confession or creed to the self-sacrificing service of the Law of love, — from the propaganda of the sword to the preaching of the Cross, — from a hope of the enjoyments of a material promise to the privileges of the sonship of God, — from tht limited legality of a systematic human priesthood to the real and free leadership of God's Spirit. And all this finds its consummation in Christianity, — the Mosaic laws finding their fulfillment in Christ, the predictions and aspirations of the Prophets finding their realization in the person and work of Christ.

And now what is the status of Islam in this system? Islam as a religion has a Prophet, a revelation in the form of a Book, a creed and a set of articles of faith and duties, — the acceptance of these being necessary for inclusion in the believers' community.

As to the Prophet of Islam, a fair and sympathetic study of Mohammed's life will lead us to admit that he was a man of earnest convictions and of tolerably good character. His friends and foes testify that he was in his early years a kind, sober, and concientious person, so that he was known among his acquaintances as "El Emin", the trustworthy. As a youth he was faithful in his services and reliable in his character. After he married Khadijeh, with whom he lived 25 years, to the end of her life, he was a devoted and faithful husband to her. When he was assured by his wife that he was inspired by God and received revelations, he delivered his

message with deepest sincerity and warmest enthusiasm. When he met opposition from his people for his messages, he and his followers endured the persecutions patiently and were ready to die for their faith. One of his admirers, Mavlana Mohammed Ali, enumerates his excellencies as follows: He was simple in his habits of living, generous toward his enemies, just in administration, never disappointing beggars, was hospitable, forgiving, modest, tender-hearted, humble and meek, and under calamities courageous.

As to the message of the Prophet, we must admit that Mohammed communicated in the Koran some great truths. He maintained the Unity of God, His creatorship of the universe and absolute sovereignty over all. According to him God is great and mighty, merciful and forgiving, righteous and just, and the absolute judge of men. And the prayers and praises in the Koran are beautiful.

"God! there is no God but He, the living, the selfsubsistent. Slumber takes Him not nor sleep. His is what is in heavens and what is in the earth. Who is it that intercedes with Him save by His permission. He knows what is before them, and what behind them, and they comprehend not aught of His knowledge but of what He pleases." (Sura 2: 255, 257).

"Say, He is God alone, God the eternal, . . . He begets not and is not begotten. Nor is there like unto Him any one." (Sura: 112.)

"In the name of the merciful and compassionate God. Praise belongs to God, the Lord of the world; the merciful, the compassionate, the ruler of the day of J u d g m e n t! Thee we serve and T h e e

we ask for aid. Guide us in the right path, the path of those Thou art gracious to; Not of those who art wroth with; nor of those who err." (Sura 1.)

Many practical advices in the Koran have been useful to many millions of its followers.

As to the revelation of Islam, the Koran itself—it is claimed to have been sent from God direct, and with the divine mandate that it be law for all humanity, for all times.

The creed of Islam is what is called "the words of testimony", — "There is no God but God, and Mohammed is His Prophet."

The religious duties required of the believers are,—confession of faith, prayer, almsgiving, fast, pilgrimage.

When, now, we consider the different aspects of this religion, we shall find them limited in various respects.

1. The Prophet Mohammed sometimes used his privilege as prophet for his personal interests. He brought revelation in order to compromise with the Meccans in regard to their gods, which afterwards he recanted. (Sura 33).

He brought a sura to justify his relation to Zaid's wife, whom he wished to marry. (Sura 33).

He brought a revelation to refute the gossip in regard to his wife Aysheh. (Sura 24.)

He practices polygamy even beyond the limits granted to the believers, marrying ten wives, one of whom was only 8 years of age while he himself was over 60, and he brought revelations to justify his conduct. (Sura 33, 38.)

He taught Jihad against unbelievers, and justified the massacre of unbelievers by various revelations.

He allowed such laws as keeping concubines and limiting the liberty of women, and as keeping subdued unbelievers under political bondage forever, and many other laws which, though they might be allowable in terms of the culture of his age, could not be allowed for all time and for all humanity, but he sanctioned them all by divine authority.

- 2. The Koran contains indeed many good passages, but it is far from bein an infallible revelation direct from God. It consists largely of useless repetitions of many fabulous stories, and of tiresome details of Jewish fables,—in fact, is mostly tedious reading.
- 3. As to the duties required of the believers, they are mostly formal and superficial. The only unpardonable sin is giving God an associate God; all other sins are forgiven by God in a very capricious and easygoing way.

These limitations can indeed be explained by the human weaknesses of the Prophet, and by the environmental influence of his time upon his thinking.

We see such weak elements in other religions and in other prophets' lives, but for all that, they are defects and limitations wherever they may be.

So if we take Islam with all these limitations, we find it a rather low state in the development of the Hebraic religions, and would best fit the stage of Mosaism.

Moses taught the Unity of God as the first principle of religion. He gave to his people a code of laws, a book containing the laws "sanctioned by God." He appointed a religious center, the Tabernacle, and a priesthood, to perpetuate it with ceremonies. He promised the people material blessings in return for their obedience

to the laws. He led the people to conquer the nations of the land and put the sword in their hands to massacre all the inhabitants of the peoples there. (Deut. 13).

Moses also made some mistakes in his prophetic mission and many of the laws he gave to the people were suited to the state of civilization of his time. med did the same things. And so we assert that Islam is a religion of the Mosaic type. with the significant difference - that whereas both Moses and all Hebrew prophets encouraged the people with promises of a brighter future and greater leaders, the prophet of Islam declared himself as the "Seal of the prophets", and the Koran as the perfect revelation, while at the same time he promised a paradise of material pleasures beyond the grave. Thus, whereas the Hebrew prophets gave their followers freedom for progress in religious life. Mohemmed left his followers under the bondage of the Arabian legalism of the seventh century.

And now if our analysis of the status of Islam in the history of revelation is correct, then it is also true that Islam has been sleeping during these thirteen centuries in the Mosaic caravansarai, while Mosaism itself and the whole Hebrew prophecy have been marching on to the higher stages of religious life upon the Shahrah (King's highway) of the great revelation of God. And if this is true, then it is evident that it is time for Islam to stir up and awake!

"But is not Islam good enough for those who believe in it? Why should we disturb their peace? Is not Islam in its simplicity fitted to the ignorance of the Moslem world? Confess the Unity of God and Apostleship of Mohammed and live as best you can. Submit to the Kismet and hope for the pleasures of the paradise in the life to come, — and what else do they need? Let them alone in their sleep and dreams", would say some liberal minded people.

But first of all we must admit that they ought to be awakened. No nation should be left to sleep in its ignorance. Those who are already enlightened are under obligation to awaken them, to educate and enlighten them.

Another important fact is, Moslem peoples, continuing in their ignorance, are unable to shake off the injurious effects of their superstitions by themselves. They need outside influences to stir them up to the higher ideals of the advanced civilization prevailing among their neighbors.

In this connection the most important fact is that the Moslem world has already awakened to their great need. And if they do not enjoy the cooperation and sympathetic help of their enlightened neighbors, they may be led in wrong directions.



CHAPTER II.

THE NEW ISLAM AND THE OLD ISLAM

The Moslem world is today awakening to the fact that they are moving in the wrong direction and in vari-During the first century of the rise of ous respects. Islam, the victorious banners of the new religion waved over the territories of Great Empires of the world. And during the following centuries, the same success in arms followed the movement of its armies. But later some calamitous defeats met them in various places, in France at the hand of Charles Martel, and at the gates of Vienna. And later on the subject nations broke their yokes one by one and the Christian nations began to repossess their lands from Moslems. Today almost all Moslem states are under the rule of Christian nations in one form or another.

The Moslems feel this change very keenly. They feel quite humiliated under the decline of political supremacy of Islam. They are awakened to the real political situation of the Moslem peoples and they aspire to regain the old prestige.

The Moslems are also awakening to the fact that they have been losing ground among the nations in regard to intellectual life. Once the University of Spain, the intellectual center in Bagdad, and the great institutions in Samargand were proud of their scientific and philosophical eruditions. But today the Moslem schools even such a university as El Ahzar in Cairo, find themselves quite behind time, struggling with scholastic

formulas and dry interpretations of the Koran and Sheriat. On the other hand, Christian institutions of learning and the scientific investigations carried on in these institutions have taken on such great proportions that intellectual life in Moslem Jands seem piteously groping in the paths of the so-called Dark Ages.

As the natural result of this scientific progress, the industrial and social life of the Moslem lands have been left behind, and the Christian nations have made wonderful improvements in many other respects. The Moslems cannot shut their eyes to this difference as they come in contact with Christians. They surely cannot help noticing that through this intellectual and scientific progress, the neighboring nations get richer and richer, and in military prowess grow stronger and stronger, while the Moslem peoples grow poorer and poorer and more and more helpless.

They also notice the moral degradation of the Moslems under the prevailing ignorance and gross superstitions among them. The corruption of the courts, the degradation of women, the moral inefficiency of the family life are justly attracting their attention. Those Moslem leaders who had the opportunity of visiting various centers of the Moslem world testify to the fact that everywhere, even in the sacred cities of Islam, the morals of people have been declining to an alarming degree.

All these facts are naturally forcing the thinking Moslems to inquire about a remedy for these calamities. And there are leaders among them who are already awakened to these misfortunes and are earnestly trying to awaken the whole people to the reality of these deplorable conditions. They anxiously ask, "Whither Is-

lam?" and "How is the Moslem world to be revived into an efficient activity against this supine subjection to the Christian world?"

During recent years some ways have been recommended to reform and revive Islam. One way was what Abd el Wahab of Nejd of Arabia (1700-1787) demanded; that is, puritanic reforms in Mohammedans' feligious life. Wahab and his successor, Saud, and their followers who are called "Wahabis", insisted that the Moslems should follow strictly the laws of the Koran and of the Sheriat, and they claimed that by so doing the religion of Islam would soon shine in its original glory. Wahabism is still taking successful steps in various parts of the Moslem world. Recently it took possession of the Sacred Cities, and its missionaries went as far as China and Japan.

Another movement started to redeem Islam from ruin was Pan-Islamism. Such leaders as Mohammed ben Sennussi, Djemal ed Din el Afghani, and others, as well as Sultan Abd el Hamid, the late Caliph in Constantinople, believed that if all Moslem peoples could be gathered under the banner of Islam, with a united army, it would be such a mighty force that the Christian nations would tremble before it. There have been some practical efforts to this end since the middle of the 19th century, but it could not be realized.

During the first part of the present century, the young Turks tried to raise a Pan-Touranian movement for this purpose. I remember the lecture given by the Turkish ambassador to Berlin before a large Turk audience a little before the declaration of the great war. He tried to show that as Bismark succeeded in creating the

then German Empire by uniting different Kingdoms into one Empire, so Tur. ey, by uniting the Turk states into one solid Moslem Empire under the Turkish flag, could easily form such a Moslem army that the whole world would tremble before it. Today one main effort of the ruling body in Turkey is to eliminate from the Turkish language all the Arabic and Persian words and to place in their stead real, Turkish words so that the language used in Istanbul may be understood among the Turkish tribes residing in Turkistan of the U. S. S. R. and in China. Is it unreasonable to think that behind this movement one of the motives may be Pan-Turanianism?

Another way of preventing the aggressive movement of the Christian nations over Moslems is, in the opinion of modern leaders, to adopt nationalism. The late Turkish ambassador, Ahmed Muhtar bey, in a recent address upon the radio in Washington, was discussing the reforms introduced by Mustafa Kemal Pasha in Turkey. In that address he said that in order to make these reforms they had to throw overboard some religious superstitions and adopt the principle of nationalism.

During the Balkan war (1913), the Young Turks also adopted this same principle of nationalism. The nationalists believe that the spirit of nationalism is the ruling principle that unites the European States in their political lives. So the Moslem peoples should follow the same path if they wish to succeed in standing against them.

Another way of meeting the encroachment of the western nations is for the Moslems to adopt the Western ways of life, — Westernization. They see that in the success of the Christian nations the most important

factors are: their system of education, their scientific discoveries, their forms of government, their civil and social laws, etc.; and so they think, that if they can adopt the Western civilization in its various aspects they will surely be the equals of the Western nations and thus be able to counteract them. The best illustration of this movement is the Westernization of Turkey. They have changed their headgears, their clothing, their script, their civil codes, their social conditions, their form of government, etc. By these changes they hope to occupy a respectable position among the nations of the world.

These reformatory movements in the Moslem world have taken such momentous proportions that it is generally called the Neo-Islam. And now the question is, are all these new changes compatible with old Islam?

It is true that some leaders do not ask this question They "threw overboard all religious superstiat all. tions," and consider this a purely political question for The politics of Europe is a chess game, and they enter the game in the same principles. Others yet hope to find fetvas (legal sanction by the Moslem Sheriat) for these novelties. But it should be remembered that for the body of the Moslem world this is essentially a religious question. And sooner or later they will ask whether the reforms that have been proposed and attempted are legal and compatible with the Koran and Sheriat. Therefore the most important consideration in this connection is: Can these reforms be sanctioned by the sacred laws of Islam? Can the new Islam be reconciled to the old Islam?

The old Islam as promulgated by Mohammed has for its fundamental tenets the following: There is no God but the God; Mohammed is His Prophet and the Koran is the message of the Prophet. Mohammed is the last and the most authoritative of the Apostles, the "seal of the Prophets", and the Koran is the infallible and final revelation of God. This revelation is the absolute guide of humanity in various branches of their conduct. Therefore the whole conduct of the believers, whether as individuals or as groups, whether religious, social, or political, must have the sanction of this divine Book and of the Sacred Shariat.

Some hail these changes as the dawn of the new day, and they are indeed good signs from our point of view. But would the Old Islam justify and encourage these changes? Could it, if it would?

We would take up some of these reforms and regard them from the point of view of the Old Islam. Let us first take, for example, the most important reforms accomplished by the Mustapha Kemal regime in Turkey; that is the separation of the Church and the State. Is the separation of the Church and the State consistent with the doctrine of Jihad, which is one of the fundamental tenets of the old Islam?

Jihad or religious war, or fighting for Allah and Islam and Mohammed is promulgated in the Koran in passages like the following:

"Those who believe, fight in the way of God." (Sura 4, 76.)

"When the sacred months are passed away kill the idolators wherever ye may find them." (S. 9, 5.)

"Fight in God's way with those who fight you." (S. 2, 186.)

"O ye who believe, fight those who are near to you of the unbelievers." (S. 9, 124.)

"Strike off their necks then, and strike off them every finger tip." (S. 8, 12.)

"And when ye meet those who misbelieve, then strike off heads until you have massacred them and bind fast the bonds." (S. 47, 4.)

Jihad is described in the "Encyclopedia of Islam" in the following way:

"The spread of Islam by arms is a religious duty upon Moslems in general. It is a duty in general on all male, free adult Moslems sane in mind and body and having means enough to reach the Moslem army . . . It must be continued to be done until the whole world is under the rule of Islam . . . The people against whom the Jihad is directed must first be invited to embrace Islam. On refusal they have another choice. may submit to Moslem rule, become Zimmis and pay kharaj (the capitation tax), or fight. In the first case their lives, families and property are assured to them. But they have definitely inferior status, with no technical citizenship and a standing only as protected wards. If they fight they and their families may be enslaved and all their property seized as booty, four-fifths of which goes to the conquering army . . . Islam must be completely made over before the doctrine of Jihad can be eliminated." D. B. Macdonald.

When Mohammed began to preach his religion to his own people in Mecca, he was tolerant and tried to reason with them by showing the reasonableness of his message. He said, "There is no compulsion in religion the right way has been distinguished from the wrong; ye unbelievers, ye have your religion, and I have my religion." (S. 2, 256.)

This was when he and his followers were being persecuted by the leaders of his people. But later on when he felt himself stronger in Madina he planned to bring the Meccans to his faith by force. He first attacked the Meccan caravans, and called his followers to follow him in this act of looting and killing with religious zeal. He succeeded in this, and finally made the Meccans submit to Islam. And by the same method he brought all the other tribes of Arabia to accept Islam.

And then the triumphant Moslem armies passed beyond the borders of Arabia and spread to the West and North, to Africa, Syria, Persia and the Byzantine empire, they carried on their battles as Jihad, a sacred war for Allah and for Mohammed and his religion. Consequently, in all their engagements they first offered their enemies the Islam, and when they refused it, they appealed to the sword. And in their fight they followed in the footsteps of the Prophet, with all the ferocity depicted in the Koran, and with the added bitterness of the bloody battle field, and they subjected the remnants of their enemies to perpetual and abject bondage. In this way Islam has become essentially a politico-religious institution.

In these days some of the Moslem apalagists are trying to show that Jihad is not a very essential tenet of Islam. Because Mustapha Kemal has separated church and state in Turkey and because during the Balkan war (1913) the Young Turks had adopted nationalism instead of Jihad, they assume this attitude. And Indian Moslems do not encourage "Jihad," because, as

they say, "In case there is no hope for the success of Jihad, it is not lawful to declare it." By saying this, however, the Indians still admit it is an important doctrine of Islam. And when Young Turks saw the Bulgarian armies at the gates of Constantinople, they called the hojas (the religious teachers) in the city and urged them to go to the Turkish army and preach Jihad to the soldiers.

From one point of view this doctrine of Jihad was a wise move on Mohammed's part. It fitted the general conception of the age. All the tribes in Arabia were united in the religious center at Mecca. And the peoples outside Arabia believed in the principle of uniting state with religion. Jews had their idea of Messianic Theocracy. Rome had its Caesars as the Gods of the Commonwealth. The Emperors of Byzantian were at the same time the heads of the church. Likewise, Mohammed united Islam with the Moslem commonwealth, and placed Jihad as a religious duty upon the Moslems.

Even today the trouble with the awakening Islam is that it is awakening to a politico-religious consciousness. It sees before it the "Christian Powers" and prepares itself to meet them as a "Moslem Power." The preparation of the Moslem peoples against the aggression of the Giavours (the unbelievers) is political and military preparations surcharged with religious zeal. A politico-religious army against a politico-religious army.

But in this connection they should become cognizant of some factors which they seem to have overlooked. The background of this New Islam, the ideal it follows, is the present Western Civilization, which relinquished in many cases long ago the principles of the Roman,

Byzantian, and Persian Empires, and the Crusaders' policy of 10th-13th Centuries. It assumes that the state relates to man's relation to his fellowmen, but that the religion relates to man's relation to his God; consequently, religion and the state have been separated from each other. The individual must be left free in his religious convictions and no compulsion must be used in religion. At the same time, the Christians have come to understand the saying of the founder of Christianity, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Consequently, the Moslem nations must realize that they have in this conflict before them not religious but merely political forces. England's reign in India is not a religious conquest: it is founded upon political and economic calculations. Likewise the French in Tunis or the Dutch in Java, etc. It is not right, therefore, for Moslems to mix religion with this conflict. But can the Moslems adopt such an attitude without coming into conflict with the Koran? The Koran, the infallible word of God, commands them to fight in God's way. "Kill the idolators wherever ye may find them." "Strike off their necks." They cannot say, "These commandments were for those old times, they are not obligatory The Koran is law for all time. And just for this reason even today Moslems everywhere follow the instructions of the Koran. All the political institutions of Moslems are also religious institutions. The Turks massacre Armenians; Egyptians hate the English; the Iraq people massacre the Assyrians; the Arabs in Palestine rise against the Jews; - and all this because for Moslems' religion and politics are inextrically united.

Recently we read in the New York Times (August 13, 1934);

"Only a few months ago there was a court martial at Nancy of an Algerian native officer who had killed a French officer. The Judge asked him why he had done it. This was his answer: "I killed the Christian. I am a Moslem. You must be satisfied with this explanation . . . Berber and other Islamic natives consider naturalization as treason and abjuration of the ancestral faith."

In this connection, another element to be considered is that today the civilized world has turned its face from war to peace. Old Islam is definitely facing war and killing and looting; the new Islam faces peace and science and industry.

Let us consider another new movement; the reforms made in woman's status in Moslem society. The old Islam allows polygamy. "If ye fear that you cannot do justice between orphans, then marry what seems good to you, of women, by twos or threes or fours." (S. 4, 3.)

It allows keeping concubines. (S. 30, 23, 5, 7.) It allows the exchange of wife. "If ye wish to exchange one wife for another and have given one of them a talent then take not from it anything." (S. 4, 24.)

It allows the beating of wives. "But those whose perverseness ye fear, admonish them, and remove them into bedchambers and beat them." (S. 4, 34.)

These and many other limitations in women's lives are sanctioned by the "infallible" verdict of the Koran. And now how can all this be reconciled with the modern movement of faminism among the Moslems? Abolition of the harem and the seclusion of women, etc. is indeed

being carried on now among the Moslems, but mostly in defiance of the sacred Sheriat.

The Old and the New Islam will also come into conflict on the question of education. The leaders of the New Movement among the Moslems are assured that the progress of the Western peoples is rooted in their present system of education, and therefore the Moslem youths are now frequenting the American and European Universities and in their own schools they are following the curricula of the Western Universities, the spirit of which is the spirit of science and scientific study. Thus in this way they are being instructed in the scientific investigations of the time.

Is this compatible with the principles of the Old The Koran claims that it is free of error: Islam? (Sura 41, 42 etc.) that "there is no secret thing in the heaven and the earth save it is in the perspicuous book." (Sure 27, 77.) Can this "perspicuous Book" allow the independent investigations of nature, and apply the discoveries of science to the religion of the Koran? will the Old Islam submit the authority of Mohammed and the Koran and the doctrines promulgated in it to scientific examination? The Bible of the Christians and the prophets of the Bible, even Christ himself, have been subjected to the severe scrutiny of science during the past two centuries. Will the Old Islam do the same for its prophet and for its sacred book? If then, as the New Islam claims, it follows Western civilization it is under logical obligation to commit the Prophet and the Koran to the Court of Science and Reasjon. Can the Old and the New Islam cooperate in this respect?



CHAPTER III.

HOW TO RECONCILE

THE OLD AND NEW ISLAM

The Old Islam aims to lead its followers by an infallible Book which is claimed to have come down from heaven. The New Islam aspires to live in the freedom of the present age, — free in scientific investigations, free in social relations, free in national development. How to reconcile these two factors, an infallible Book and a desire for free development, is the problem to be solved by the Moslems of today.

Some leaders say, "Adhere to the Book and give up the idea of free thought." Othres say, "Be faithful to the Book, and follow the freedom of thought. And at the same time be confident that the Word of God and the laws of the Nature which is the creature of God will finally harmonize and that the key for this will be found somewhere in the Book. And still others say, "Give up the Book and stick to the freedom of thought because the problem is not a religious one but a national and economic one."

But all these leaders have some insurmountable difficulties before them. The freedom of thought once awakened among a people cannot be lulled to sleep. This is not simply a national or economic question. In Islam the political and national life of the people is merged with its religious life. The religious sentiments of a people can be stunned and paralyzed for some time, but

they cannot be eliminated from the national life altogether.

But it seems to us that there is another way in which the people can adhere to its Sacred Book and at the same time follow free thought and free development in national life.

This can be done by changing their idea of the Sacred Book. At present the Moslem peoples find themselves before the alternative of either accepting the Sacred Book as infallible in its totality, or discarding it altogether in relation to the national life. This attitude is not true. A sacred Book may contain great truths of universal value, while at the same time there may be found in it rules and regulations, of local and temporary value and even of entirely doubtful nature.

Other great religions also have their Sacred Books, Parsis their Zend avesta, Indians their Upanishad, Buddhists their Suttas, etc. All these peoples believe their Books to have infallible authority. But we know that although every one of these Books contained great truths, they also contain elements that have no value for Therefore it is of no use for their adherents to claim infallibility for the totality of those Books. way of illustration, let us take the Sacred Book of the Jews, that is Towra. Moses teaches in that Book such great truths as the Unity of God, and such great principles as love toward God and one's neighbors. At the same time we find in the Book laws relating to diet, sanitation, and marriage, and commands to massacre enemies, and kill their innocent children, etc. we discriminate among these various regulations, between those of universal value or of no value.

The same is true of all the other sacred Books. And this is very natural. Those Books were written or collected by men who were limited in their capacity to comprehend the great truths they discovered, and limited too in their capacity to express them; and they were limited, moreover, in applying those truths to the lives of their peoples because of their culture, habits standards of their times. It is therefore wise reasonable to make the discrimination. In revelation we must not look to find laws and regulations for our conduct which we can find ourselves by using the intelligence given us by our Creator, nor for information on the mysteries of life to satisfy our curiosities. ation reveals to us God in His relation to our spiritual life, so that we may be able to commune with Him, which, after all is religion in its true sense. ject of revelation is not a Book but the truths about God. The Sacred Books are the records of these revelations with the limitations mentioned above.

If we take the Sacred Books in this sense they will not be chains to limit our freedom, they will not enslave us to the limitations of the past ages. We shall be enlightened by the Great truths in them, and at the same time feel ourselves free to determine our lives in the light of those revelations. True revelaion does not confine itself to some privileged persons. It opens the door to all men. It is not a closed chapter in God's relation to men, but opens God's heart to all men.

This then is the true key to the solution of our problem, — that the Moslems ought, radically to change their idea of a Sacred Book. Then, and only then, they shall be able to reconcile the Old and New Islam.

This key will lead us to another important way of freedom in the new movement. If the Old Islam is to be reconciled to the New, Islam must renounce the political element from among its tenets. The Old Islam was from the beginning a political institution. The believers composed the whole citizenry of the Moslem Commonwealth, the law of the State was the Sacred Sheriat founded upon the Koran, the non-Moslem subjects were deprived of the rights of the citizenship, the enemies of the Faith were regarded as the enemies of the State, and the enemies of the State were regarded as the enemies of Islam. And today the Moslem world is still acting on the same principle. The Moslem States deal with their non-Moslem subjects as 'tributary peoples and regard their aspirations to political freedom as treachery against the Moslem religion and the State itself which they punish with massacres. Those Moslem peoples who have a European sovereignty over them regard it as religious persecution.

This attitude is a great obstacle to the progress of the Moslems.

Thus if the new movement is to get a firm footing and make steady progress among the Moslem peoples, Islam must divest itself of these political complications. A religion cannot have steady success unless it frees itself from the State protection. It must stand upon the truths it propagates. States come and go, but the great truths of religion abide and shine in their own light.

What unnecessary worries has Islam suffered on this score! Whenever there arises a problem between a Moslem State and a Christian nation, the Moslems begin to appeal to the religious fanaticism of the people. As

a result of this religious excitement, atrocities are committed over the minorities. And such inhuman acts will surely degrade the peoples who commit them, and prevent progress. And assuming that the aggressions of other Powers upon the Moslem States have in them political as well as religious motives, they prepare to meet these wholly imagined aggressions with military strategy.

Today it is this political and religious ambition that is inspiring the whole Moslem world to introduce reforms into their countries, for they believe that it is through these they may be able to stop the aggressions of the Christians against the Moslem nations. But they forget that for the Christians this is not a rivalry of religions. And even if the Moslems should achieve their political and military ideal, that will not solve their problem; for the Christians will be making progress at the same time, and the result of the clash of these two powers will be not the triumph of the Islam but the wreck of the whole civilization.

What is, then, remedy for this unrest? The only remedy is the removal of the cause of the coffict. As the Christian nations have been trying to separate the Church and the State from one anoher, so the Moslems must separate Islam from politics. And this must be accomplished sincerely and thoroughly.

Turkcy has indeed separated Church and State, but it has not yet repudiated the Jihad, the Holy war, from among the tenets of Islam. And in other Moslem countries this separation has not even been attempted. On the costrary their present leaders tell them, "Attack your enemies with their own arms. The Moslems ought

to study the sciences and be able to use scientific arms against the unbelievers." One Indian leader declares, "It is not lawful to declare Jihad if it is not sure that it will succeed." It must be remembered that this is not a question of convenience but of principle. Religion is a question between man and his Creator and should not be mixed with politics.

In the olden times peoples united the State and religion so closely that any disloyalty to the state religion was regarded as treason against the State and consequently was punishable by death. Mosaism required that if any one, even a man's wife, recommended the worship of other gods, he or she should be stoned to And as Mohammed was establishing a state religion, a theocracy, he naturally declared Jihad as both a religious and political duty. But mankind by bitter experiences found out that it was not reasonable to unite Religion and the State. And therefore this doctrine of Jihad, the religious fight, is a great obstacle to the progress of any people, and is to be discarded from among the tenets of Islam. Thus far it has been inflaming the feelings of hatred among the Moslem and Christian peoples, encouraging and perpetrating atrocities upon the minorities in Moslem lands, and disturbing the morals of the Moslem peoples, and is always disturbing the peace of the world.

In this connection it is to be remembered that most of the so-called Christian nations have long ago discarded this politico-religious idea from their national lives such as America, France, England, Spain, etc. With them political questions are not religious but primarily financial. During the past centuries England, France,

Russia, Italy, and others in their political Chess game had not before them religious questions, but financial and territorial problems.

So it is evident that as long as Moslem nations adhere to this politico-religious idea of government, they will have to sacrifice their liberty of thought and scientific investigation. They cannot protect the liberty of minorities, nor will they be free to carry the necessary scientific investigations under the legal bonds of the infallible Koran. And all the time the Moslems will be on their guard against the supposed animosity of the Christian nations.

Some believe that a perpetual animosity will naturally prevail between these two religions and their followers. This is a wrong conception. Christ never preached hatred toward the followers of other religions, and if the Moslems follow Mohammed's first advice, — "There is no compulsion in religion," — there need be no animosity between these peoples.

Humanity is disgusted with war, and nations have turned their faces to peace. Christ separated State and the Church and prohibited hatred when He said: "Love your enemies." And these are not principles to guide only individuals in their personal conduct, but they are principles for nations as well. They are the foundation stones of all societies.

But the sentiment of fighting for religion has been so rooted among men, and especially among the Moslems through the doctrine of Jihad, that it will be hard to eradicate it among the Moslems. But if Moslems mean to live in peace among their neighbors who have religion

different from theirs, they must repudiate Jihad as a religious tenet.

Moslem rulers and leaders under some sort of pressure have sometimes yielded to compromise on this subject in their relations with the Christians. For exeample, the Turkish Sultans allowed some kind of political liberty to their non-Moslem subjects under the pressure of the European Powers. But those concessions did not change the Jihad idea in the minds of the Moslems themselves, because whenever the pressure from outside was lessened the old policy continued. In order to have a sure foundation for peace between Moslems and Christians with whom they must deal, this doctrine of Jihad must be repudiated, remembering that even in the lives of nations the best policy is to recognize others as brothers and deal with them according to high moral principles.

In the past centuries, in the dark ages, rulers of nations wished to take advantage of religion in their political schemes, and Moslems as well as Christians suffered from this greatly. But the enlightened spirit of Modern Civilization would not allow this any longer. Let every religion trust for its existence and progress not in its sword or Jihad, but in the truths it embodies and the high moral principles it exercises. The n surely there will prevail between Moslems and Christians not resentment nor hatred, but cooperation and good wil!, which will be the salvation of humanity itself.



CHAPTER IV.

ISLAM AND CHRISTIANITY FACE TO FACE

Ever since Mohammed began to preach Islam, Islam and Christianity have been in constant contact with each other, and yet Islam has not been able to understand Christianity.

In Mohammed's time, there were quite a number of Christians in Madina and a number of tribes in Arabia who had accepted Christianity long ago. And on various occasions Mohammed tried to win them to his Creed. He repeatedly declared that Islam was the religion of Abraham and of other Hebrew prophets and of himself. But he claimed that both the Jews and the Christians had been disloyal to their trust and had mutilated the Sacred Books delivered to them by the prophets in order to suit them to their follies. So he invited them to join this new Prophet and more comprehensive Book, the Koran. But the Christianity which Mohammed had before him was not real Christianity. Arabian Christians were ignorant and had distorted the Christian doctrines with their heatnen superstitions. They believed that there were three gods, - the Father, or th male god; Mary, or the female god and the espoused of the Father: Jesus, born from the union of the two. And they mixed many other heathen superstitions with Christianity. And from Mohammed's references in the Koran to Christianity it is evident that He did not know much about Christ and His life, and was ignorant about His teachings or the teachings of the Apostles.

Islam and Christianity again came face to face when the Moslem arm es invaded Asia and Africa. There the Moslems met the Christian churches and their bishops But there the victorious Moslem armies and leaders. and defeated Christian peoples were not in a mood to The victors believed that what understand each other. Mohemmed had taught them concerning Christianity was the absolute truth about it, and that these Christians had given associates to God and distorted the Sacred Books, and refused to believe the true religion of the Prophet. So they looked down upon Christians as unbelievers,-Giavours. And those vanquished Christians saw in Islam nothing but cruelty and atrocity, and hated it in their hearts. Moreover, the Christian Churches distorted some of the rites and practices of the church, having turned to the worship of the saints and adoration of pictures, and other heathen superstitions. that period, therefore, when Islam and Christianity met each other face to face, they were not in a situation to understand each other. That military period was not favorable to the sympathetic study of religious truths.

And these religions again met in the period of the Crusade. Europe was deeply stirred by the stories of Moslem cruelties inflicted upon the native Christians and upon the Christian pilgrims in the Sacred land. So the Christians in Europe formed armies one after another and marched on the Moslems in order to save the Holy Land from the tyranny of the Moslems. This time the Chritians were aggressors and Moslems the defenders. This movement lasted for three centuries. And during that whole period neither the Christians nor the Moslems were in a mood to study each other's religion

sympathetically. Vengeance and hatred had filled the minds of both sides, and the Holy Lands were full of atrocities. There was no time to talk about the relative values of their religions. They were there to kill and to slaughter. They met each other face to face in bitter adversity. And those bitter feelings echo in the hearts of both parties to the present day.

And Islam and Christianity met again in the 18th and 19th centuries, and this time in the fields of politics. The European nations had begun to form powerful states. England, France, Germany, Russia, etc. had organized and well equipped armies. They began to feel an interest — financial and otherwise — in the Moslem states. And as they came into contact with the Eastern lands, they were also interested in the minority peoples in those lands. And so they began to meddle with the political affairs of those Moslem States.

The Europeans wished to occupy the areas which the Moslems left uncultivated and to get financial returns from them. And as the Moslems persecuted the non-Moslem minorities, these began to protect themselves against persecution. And so Great European Powers had here another pretext for meddling with Eastern politics.

About this time there appeared two other factors in the relations of the Moslem and Christian peoples. One was the jealousy the Euopean Powers felt toward one another. They began to trick one another over their common stake in the Moslem lands. The other factor was the awakening to political liberty of the small Christian nations under Moslem dominion. The Moslem governments tried to press these rebellions and the European powers encouraged them in their efforts. And

all this naturally filled the Moslems with hatred and suspicion. And they tried with all their sagacity to counteract all these tricks in order to protect themselves against the intrusion of Christians into their politics.

It is evident that under these circumstances also Islam could not get the right idea of Christianity. It was impossible to produce good will between these two peoples.

These two peoples again met in the Great War. The followers of these two rival religions were obliged to meet on the battlefield of war. There the Europeans and the Indians, the Germans and the Turks, the English Christians and Arabian Moslems fought for years either shoulder to shoulder or against one another. And what a comradeship it was! As a first step in military discipline the German officers told the Turks to wipe out for the time being all the words for mercy or compassion in their dictionaries. They urged them to kill all English prisoners taken in the Dardanelles. One of the Turkish deputies in the Parliament told me that the deportation of the Armenians had been planned in Berlin years before the war commenced. And during the war what hellish treatment the Christians showed to one an-Such was the Christianiy taught to the Moslems other! The unforunate fact is that the battlefield at this time. did not help Christians to put before the Moslems the true nature of Christianity, but on the contrary it confirmed in their atrocious political policy.

Of late Islam and Christianity have been meeting in the educational field. The Moslem peoples began to realize that the superiority of the European nations to the Moslem nations is mainly the result of their scienti-

fic education. They would not help seeing that the schools all over the Moslem world, from the University of El Ahzar in Cairo to thenvillage schools, of Afganistan, taught chiefly the memorization and recitation of the Koran and the Sheriat, which was no substitute for scientific achievement in the practical life. And they saw that unless they followed the signs of the times and adopted the scientific system of education, they a were doomed before Chrictian culture and Western civilization. And so they began to attend the Western schools and universities. But Western education was secular, and the Moslems steered clear of what they might have learned of Christlanity in these institutions, so on this field also there was small opportunity of sympathetic understanding as far as religion was concerned.

But there remains one field in which Islam and Christian'ty may come to a mutual understanding, — the field of Missions.

Thus far the missionaries of these two religions have met obstacles in the path toward mutual understanding.

missionaries. In Turkey, Arabia, Egypt, and many other Moslem countries the Christian Missionaries were not allowed to preach their religion to the Moslems. And it was not safe for a Moslem to accept Christianity. It would expose him to the severest persecutions, even to death. This led the missionaries to work indirectly, that is, through establishing medical services, distributing religious literature, opening schools for children, etc. The declaration of Constitutional Government in some Moslem countries opened the way for Missionaries

to a certain extent, but as soon as reaction began these doors were closed.

- 2. Another obstacle is the suspicion In the minds of the Moslems that all these missionary movements are backed up by their respective governments for the purpose of promoting their political and financial interests and plans. They cannot comprehend the self-sacrificing motives of missionaries. It seems that an unhappy fact has been encouraging this wrong impression in the minds of the Moslems, which is that generally the missionaries have worked in these Moslem lands under the protection of their respective governments, and the Moslems concluded from this that the missionaries might be the secret agents of their governments.
- Another obstacle in the path of the Missionaries 3. is the ignorance of both parties in regard to the mentality of their opponents. Moslems, because of the influence of the Koran do not deign to study the real teachings of Christ and His disciples; on the other hand, most of the Christians regard Mohammed as the False Prophet and Islam as the embodiment of his false teach-There are some other misunderstandings among ings. The Christians suppose that the Moslems believe in the divine authority of the Bible, and try to prove the peculiar doctrine of Christianity from the Bible. Another misunderstanding is connected with language. discussions with the Moslems we use such words as God, sin, salvation, repentance, righteousness, holiness, etc. but such words do not have the same meaning for both. I was born in Turkey and have been using the Turkish language from a child, but when I began to discuss religious questions with my Moslem neighbors, I soon

found out that the words we used had different meanings for them and me. Once I was discussing the question of the Fatherhood of God with a university student in Constantinople. After a long discussion he said to me, "Effendi, whenever we use the word father, we do not conceive of it except in bodily relations."

Another obstacle is that in Moslem opinion the Missionaries come to them solely for the purpose of proselyting them. They think that they are not prompted by the love of truth or God, but by the desire to increase their numbers by winning over some Moslems. This conviction prevents them from sincere conversation with the Missionaries.

Unfortunately everywhere among the Moslems these susplcions and the hatred that goes along with them are being fostered. The Egyptians hate the English, the Moors hate the French, the Javians hate the Dutch, and the Turks hate all Europeans. And under these circumstances it becomes a very hard problem to bring together the followers of these two religions for a fair discussion of religious questions, and one that would issue in right understanding.

But this must be accomplished if anything essential is to be done in this line.

In the past there have been those who undertook Missionary work in this spirit, and today there are many who have consecrated themselves to this cause in all sincerity.

Raymond Lull (1235-1315) was one of the first of such missionaries who went out to preach the Gospel to the Moslems. In order to speak to the Moors in their own language he spent nine years in learning the Arabic

language. He tried to persuade the Popes and the Kings of his time to cooperate with him in this enterprise, but in vain. Finally, he went to Africa alone to preach the Gospel to the Moslems. But the Moors opposed him and drove him out of their country. He returned to Africa and preached to them, discussing with them the fundamental doctrines of religion, but the Moors finally stoned him and he died of this persecution.

Another devoted Christian missionary was Henry Martyn (1781-1812). He went to India, visited Persia, from there he passed to Turkey, and wherever he went he preached to the Moslems with the love and wisdom of his Master. He ended his missionary tour in the miserable khan of Tokat.

And today the consecrated Christian missionaries are doing their best to learn the true history of Islam in an impartial and sympathetic spirit. And we can expect a great deal from their efforts to produce real good will and understanding between the two peoples. It is only in the Mission field that Islam and Christianity will meet each other face to face and see one another eye to eye and so will be able to understand and help each other.

In this connection we depricate the non-resistance policy of some of the missionaries who claim that missionary work among the Moslems should be carried on by simply living among them a Christlike life and not by explicitly preaching the Gospel of Christ. There are among the Moslem peoples everywhere so many wrong ideas about Christianity that unless they are corrected, it is doubtful whether the light of the Gospel can be infused into their minds. The truth must be put before them in Christ's spirit, sympathetically and lovingly.

The indirect way of approach, such as laic education, or instruction in the use of machines, etc. are good, but they must not take the place of a direct teaching of the Gospel truths.

CHAPTER V.

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HOW TO APPROACH MOSLEMS

If Islam and Christianity are to understand one another, they must reason together. Moslems should not be biased against Christianity by the teachings of the Koran; nor should Christians judge Islam through the opinions of their predecessors. They all must ask with a fair and sympathetic mind, "What is the truth about the religion of my opponent?" Both sides must be able to form their own convictions without prejudice or ill will. Reason must be supreme in these discussions, and we must try to find the facts, and in order to find the facts we must follow strictly the scientific method.

In this connection, in order to help the discussion we Christians should first make clear to the Moslems some of the fundamental doctrines of Christianity which are misunderstood by them even to the present time.

And first, the Moslems' idea of Jesus' life is wrong.

The Moslems' idea of Jesus' life is taken from Mohammed and the Koran. And as they believe that the Koran is infallible and Mohammed is the authoritative messenger of God, we naturally ask, what is the story of Jesus in the Moslem source?

The various references to Jesus, in the Koran, may be divided into three classes. First, the stories about the birth of Jesus, second, the stories about his crucifixion, and third, the question of his deification by the Christians.

As to his birth and infancy the Koran relates that Mary was informed through the angel that she would conceive a child who would be a prophet. And when she said that she had not known any man, the angel said that everything was possible with God. He says, "Be", and From this expression it is generally inferred that the Virgin Birth of Jesus is conceded by the Koran. But Mohammed in one of his sayings added to this story the fololwing statement: "And she conceived him as other women conceive." When, however the baby was born some of her neighbors, who doubted the legitimate birth of the child, blamed Mary for it. But she pointed to the cradle, and then the baby began to speak, telling them not to accuse his mother. And he also said that she was pure, and that he was a prophet from God, and had received a Book from God. And Jesus performed some other miracles, and he and his mother were miraculously fed, etc.

As to his crucifixion, the Koran does not admit that Jesus was crucified; God appointed a man very much like Jesus and the Jesus crucified him supposing him to be Jesus. Likewise his disciples took that man for Jesus. But Jesus, according to another saying, went to Persia and there in a very pleasant city lived to his 120th year and died a natural death.

As to his defication by his followers, the Koran strenuously denies it. And when God cross-examined him he confessed that neither he nor his mother ever claimed to be Gods.

The Koran uses some very significant expressions for Jesus, such as "Messiah", "a word of God", "a spirit from God", "a Prophet with a Book", that is Injil, etc. But these expressions are generally misunderstood by the Christians. Messiah simply means a Prophet for the Israelites; "A word of God" is not used in the sense in which it is used in the Gospel of John, nor in the sense in which it is used for the Koran when it is called Kelam i Kadim (Eternal word). It is only used to signify the word which was spoken to his mother on the occasion of his birth. Nor is the phrase "Spirit of God" used in the Biblical sense. In the Koran the Spirit of God is used for the messenger of God who brings the message to the Prophet like the angel Gabriel for instance.

On the other hand neither Mohammed himself nor the Koran gives any idea of the message or claim of Jesus. Now in this picture of the life of Jesus given by Mohammed in the Koran and believed in by the Moslem world as the true and only reliable story of Jesus, what an injustice is being done to Jesus himself and to Christians in general! In this picture the child life of Jesus consists of legendry and spurious stories and the last days of Christ are simply an imaginary invention to avoid the central scene in Jesus' life. And so the real life of Jesus is unknown for Mohammed and the Moslems. What were the main events of Jesus' life? He is declared to be a great Prophet, but what was message? Nothing is mentioned about it. It could not be the Unity of God, because the Jews of his age were already strong believers in the Unity of God. what was his peculiar message? Without knowing the message of a messenger, we cannot know anything definite about him. What truths did he preach to his contemporaries? What new truths did he emphasize?

What kind of a life did he live? And what kind of a death did he die? The Koran knows nothing and communicates nothing about such questions. Why did the Jews hate Jesus and attempt to crucify him? The Koran says nothing about it. And so the whole life of Jesus is a blank for the Koran. Jesus had some disciples and faithful followers. What did they think about him? What had he taught them? What did they write about him? The Koran says nothing about this. Mohammed only knows that the Christians of his (Mohammed's) age taught some absurd things about his divinity and the Koran tries to refute them. Why were the Christians moved to deify Jesus?

Here the Koran as well as the Moslems that believe it are greatly mistaken and are tempted to commit one of the gravest mistakes. Why did not Mohammed try to learn more about Christ? Why do not Moslems try to learn the real facts in Jesus' life? They have the needed means of doing so. Jesus was a historic personality. And the way to learn about a historical person is to appeal to history, to the testimony of eye witnesses, to the testimony of his contemporaries, to learn about the influences he exerted on his admirers and followers. One-sided testimony is sure to be defective. It is not enough to say that something about a historic person had been revealed to him in a vision from God, such a claim cannot be accepted as final in any court. All the available witnesses of the case must be consulted, just as we Christians, in our attempt to form a correct idea of Mohammed, do not confine ourselves to the distorted stories of his enemies. We examine all the sources, all the reasonable sources, of information before we make

our final picture of him. We therefore expect from our Moslem neighbors that they should do the same for Christ.

Christ had some disciples who were with him for years. He lived with them. He taught them. preached to the peoples openly and the disciples heard him preach; they asked him questions and received answers to their questions. These disciples testified before friends and foes about his life and teachings, of Jesus' message as a messenger of God, or his Mission, or his doctrines, or his teachings as a leader and teacher of man, or his character as the standard of Morals, or the issue between him and the Jews of his time which stimulated the Jews to kill him. And so the life of Jesus from his birth to his death is rather distorted in the mind of Mohammed and in the pages of the Koran. What the Moslems learned from the Christians after they came in contact with them has no importance for them unless it can be corroborated by the Koran. And as they do not know anything about Jesus' life, his real life, they are unable to appreciate Jesus' work as a messenger of God and consequently they cannot understand Christianity of which he is the teacher. Christianity is not founded upon the stories of his birth and death alone, but upon what he was in his life, upon what he taught and accomplished for us in his life. And now if Moslems wish to be just to Jesus and his followers, they must have the right idea of Jesus and His message, They ought to know the real Jesus. And how can they know him?

We have in our hands the writings of his immediate disciples about his claims and teachings, and from these and his various works we can form reliable opinions in regard to his character and standard of conduct. We have his sayings from which to get the right idea of his program of life for individuals as well as for society. We ought to know all these things in order to form a right idea about the person of Jesus, about Christians and Christianity.

And now we should like to give some concise information to our Moslem friends about Jesus' character, his divinely delivered message, and his ideal for humanity, and his controversy with the leaders of his people which ended in his death.

We shall begin with the first related incident in his youth. When he was 12 years of age he went from Nazareth, his home town, to Jerusalem to attend a religious Feast there. After the Feast his parents on their way home missed the boy. And when they came back to Jerusalem in search of him, they found him in the Temple, among the teachers, listening to them and asking them questions. And his mother said to him, "My son, why have you behaved like this to us? We have been looking for you anxiously." He said, "Why did you looked for me? Did you not know I had to be at my Father's house?

In this answer he gave the principle of his life and the essence of his message to men. It was that God is his Father, and he his son. And so God's work is his work, and his work is God's work. He always addressed God as his Father, and delivered his messages to men in his Father's name. When he drove from the Temple the dealers in cattle and sheep etc., he said, "Away with these. My Father's house is not to be turned into a

shop." When in Gethsemane he was in agony, he said, "Father, if it please Thee take this cup away from me." Upon the cross he prayed for his persecutors, "Father, forgive them, they do not know what they are doing." His last words on the cross were, "Father I trust my spirit to Thy hands."

In calling God his Father, and declaring himself as "the Son of God", Jesus did not refer to his virgin birth, nor to any bodily relation to God as the statement in the Koran implies when it says, "He begets not, and is not begotten." (Sura 112.) But he describes his attitude toward God and God's attitude to him. Mohammed emphasized the Unity, and greatness, and mercy, and compassion, and absolute sovereignty of God. Jesus declared God his own spiritual Source whose tender love continually accompanied him. "He is a loving Father." That was his life principle. And by teaching his followers and those who listened to him the same idea of God, and trying to create the same attitude of filial love in their hearts toward God, he eliminated any miraculous element in the idea, and produced among men an entirely new religious ideal for humanity.

Other religious leaders called God FATHER. But they either referred to the relation of smaller gods to the Greatest one, such as Jupiter or Zeus pater, or as in the case of the Hebrew prophets, referred to the whole nation as the beloved "son of God". But Jesus used the expression for the intimate relation of the individual to God. He taught men to pray to God, addressing him "Our Father who art in heaven." He told them not to trouble about their food or clothing, because "Your heavenly Father feeds the birds of heaven and clothes

the lillies of the field. Are you not more worthy than the birds?" When they felt that they were unworthy to be called the children of God, he assured them that the Father is ready to forgive them their sins and communicate purity of heart by touching their spirits with his own spirit, thus giving them a new life. And so make them worthy sons of God. According to Jesus, God's love of men is expressed in a peculiar way. Before they seek Him. He seeks them in order to make them good. As a good Shepherd He seeks the lost sheep. merciful father, He seeks the "prodigal son" in order to clothe him and make him a true member of the home. "God so loved the world that he gave his only begotten Son, that whosoever believes on him should not perish but have eternal life."

For Jesus this idea of the sonship of the individual man was not an idea to be kept to himself, but a message to be delivered to humanity, and to be realized in every human life, and in this way bringing to the earth the "Kingdom of God."

The idea of the Kingdom of God was a prevailing aspiration of the Jewish people. It was preached by the old Prophets and was reiterated by the later writers of that people. And in Jesus' time the Jewish leaders adopted nationalism for their political life and made this hope for the Kingdom of God a mere national problem. They were under Roman rule, and they as the chosen people of God expected freedom from that bondage through a miraculous interference of God.

They were therefore looking for such a deliverer. Whenever there rose up among them leaders to revolt against the Roman rule they followed them eagerly, but were disappointed in all such attempts.

Jesus was assured in his consciousness that he was going to bring God's kingdom on earth. In his thirtieth year he undertook this mission at the baptism of John, where God's spirit testified to the truth of that consciousness. And in the story of Temptation he came to a definite conclusion as to his method of action, which would be complete trust in God's plans and will, and no compromise with untruth. And so He began to proclaim his Message and carry on God's plan of the Kingdom.

With John the Baptist he first emphasized that the first condition of participation in this kingdom was moral purity. It was a moral question and not a political affair. Immediately he began to preach, "God's Kingdom is near; repent and believe in the Gospel." Moreover the tried to persuade the leaders that this kingdom was not a limited privilege of a single nation. Its management is in the hand of God. It was a divine trust, and no nationalism must be mixed with it. It is not for this world alone; it goes beyond the present age to the future life.

Most of the peoples that listened to his preachings believed in his teachings. But they could not get rid of the political idea of the Kingdom. And the leaders were never reconciled to his moral and spiritual trend of thoughts. Finally this difference of thought took the form of bitter animosity against him and his teachings ending in the plot for his death. And Jesus stood firm in his attitude and submitted to the crucifixion.

During his public ministry, which lasted about three years and a half, Jesus had faithful followers who had

insight to his message. They received that moral uplift, through which they could see in him the true Son of God and the true son of man. He taught them the value of purity of heart, sincerity of conduct, nearness to God as a loving Father; He taught them the true nature of worship; He impressed them with the spiritual nature of the Kingdom. They heard and got familiar with his great sayings, — "Blessed are the pure in heart, for they shall see God."

"Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls."

"A new commandment I give unto you that ye love one another."

"Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good."

"Whoever wants to be great among you must be your servant. And whosoever wants to be first must be your slave: for the son of man himself has not come to be served, but to serve."

Jesus also claimed that he was the King of the Kingdom he had been preaching, The Messiah promised by the Prophets. And the last time when he stood before the Roman governor, and was asked, "Are you a king?", he answered, "Certainly, I am a King. But my kingdom is not from hence."

And he substantiated his great claims by the mira-

cles he performed, which the Koran admits were performed.

So we see that Jesus was a messenger of God whose message was to tell men that God is their loving Father, and that they ought to be God's worthy children and that God out of his infinite love seeks men to make them worthy children by cleansing their spirit with his own spirit, and that his mission is to establish with these renewed men a Kingdom of God with himself as Leader. And behold this Leader, endowed with such authority overcoming even death and rising from the dead, and thus inspiring his followers with the hope of immortality.

And this is the Jesus about whom his contemporaries testified. This is the Jesus the Christians believed in. And this is the Jesus whom the Moslems ought to know and believe in.

Second, The Moslem's idea of the doctrine of Trinity is wrong.

The Moslems, taking it from Mohammed and the Koran, believe that the Christians exalt some creatures such as Mary and Jesus, to the rank of divinity, and thus give associates to Him. And consequently they look with disdain upon all the Christians and call them Giavours, — Unbelievers.

"O, ye peoples of the Book! Do not exceed in your religion nor say against God aught save the truth. The Messiah, Jegus the son of Mary is but the Apostle of God, and His word which He cast into Mary and a spirit from Him: believe then in God and his Apostles and say not 'Three'. Have done! It were better for you. God is only one God. Celebrated be his praise that he should beget a son." (Sura 4, 169).

"They misbelieve (Kiafirs) who say 'verily, God is the Messiah, the son of Mary'. (S. 5, 19). They misbelieve who say, 'verily, God is the third of three; for there is no God but one.' (S. 76-79). 'Oh Jesus, Son of Mary, is it thou who did say to men, take me and my mother for the Gods beside me?' He said, 'I celebrate thy praise.'" (S. 5, 116).

Mohammed was right in condemning such false and absurd doctrines, which were adopted by some ignorant and superstitious Arabs of the 7th century. But to take that absurd and idolatrous ceed as representing the true tenets of the Christian faith is not just. Our Moslem brethren must know and admit once and for all that in those verses of the Koran the Christian doctrine of the Trinity or their creed about Jesus must not be included.

But what is the Christian doctrine of Trinity? The Moslems have a right to ask this question. And we, the Christians, are under obligation to clear up their minds on this point before beginning any discussions with them.

What do the Christians believe in regard to God? First of all they believe that there is no God but one, and that the only true one, who is the creator and the absolute ruler of the universe, and man, as an intelligent and religious being, wants to know this God and learn His will about him, that is, he wants to have revelation from God. And here all religions agree. Assuming that God can reveal Himself to men and has in fact revealed himself to some men, and that men are capable to receive revelation, and some men have in fact received revelation, God is indeed in His infinite majesty incompre-

hensible by finite creatures. But this hope of receiving revelation assumes that God has two aspects of being, one incomprehensible, the other comprehensible knowable by men. And those who receive revelation from God are called Prophets or Apostles. But what does God reveal to His Prophets? Does He reveal something of Himself to them or does He simply send them laws for conduct in Books? If He cannot reveal Himself to men, then religion will rest upon the unfounded imagination of men. But if He can reveal and really has revealed Himself, this revelation cannot be the whole of Him, because God cannot be wholly comprehended by men. The truth is, however, that in the One God there is a principle of manifoldness by which He can both reyeal Himself and at the same time hide Himself. is the principle of revelation.

But by what means God can reveal Himself to men? First, through his creatures. God is present in His creatures. The beauty and harmony, the laws and systems, in what we call Nature, show us the presence of God there. Also He has given His intelligence and sense of righteousness to man. And this implies that God Himself is an infinitely intelligent and absolutely righteous being. And all this shows that God is a person. And those who can see this truth will have seen God Himself. And when man reads God's thoughts, which are God's words in the highest sense, this is true revelation,— revelation of God Himself. And this implies that in God there is the distinction of thinker and thought; of speaker and word.

Moreover, we men, as persons, love one another for the moral worth we feel in ourselves and discover in others; Love, not for material and bodily harmonies but for spiritual values. And naturally God as the most perfect person loves. And this love is not simply directed to created persons, but He loves Himself. He is eternally lover and is loved. And this love flows out to His creatures too. But love assumes distinction in God Himself.

God as the source of all truths and of harmony, beauty, and of good and of intelligence, works in the universe, energizing spirit of it. And man as intelligent finite spirit and personality sees in this intelligent universe the presence of God Himself. And so God as the infinite source of beings embodies his thoughts and ideas in the creatures and as energizing spirit, communes with the understanding spirits of men. This is the great revelation God communicates to men.

Now, it is evident that creatures can reveal God within the limits of their intelligence.

In a sense Moslems and Christians are in agreement as far as we have progressed, but they differ in the application of the principle. Moslems say, "God has revealed some laws of conduct in a Book, the Koran, which contains the highest revelation God has condescended to grant mankind. And Mohammed the greatest messenger to deliver it and the greatest seer to understand it. God is the great and absolute revealer and God's revealable aspect is the Koran which is the word of God emanating from Him, from the throne of God." Kelam i Kadim, the eternal Word incarnated in this Book. We see God there, we hear his word and will from there. God the Spirit is revealed in the Book.

Christians say, "God has revealed Himself in Jesus,

who showed us God not in a Book but in his own life and person. God's revealable aspect has been incarnated in Him. So we see in Jesus God the revealable. God, the person is revealed, in Jesus the person. according to Islam as much of the revealable God is revealed as a Book can contain, and acording to Christianity, as much of the revealable God is revealed as a person can contain. So the Moslems see in the Koran the commandments and admonitions or the laws of life for men; the Cristians see in Jesus the revealable person of God. This revealable God they call "Word of God", "Son of God", the revealable and real presence of God. And now it must be evident from this that the Christians do not apply the name of God to that in Jesus which was born of Mary and became hungry and thirsty and died on the cross, but that revealable God in Him which was the real presence of the invisible God. Through Jesus the Christians see God as the revealable one. This is not to deify a creature but to see the real God in His center of revelation.

It is for this reason that Jesus neither received a Book nor gave one. Jesus did not give men a book of laws but gave the real personal character of God. He said to men, "See me as the dwelling place of God. And you men, follow me. And see God dwelling in man. Open then yourselves and receive into your spirit, God the Spirit who is the energizing spirit of all creatures, especially of you men."

What is then the gist of this personal revelation? Love, truth, holiness, purity of heart, cooperation with God in His work to elevate human personality, the greatest product of creation. And Christ promised that God

as the Spirit is ready to dwell in men's souls and make them individually worthy children of God and through them to establish the Kingdom of God, which will be the Kingdom of all humanity.

So by the doctrine of trinity we understand that God is one, but in that unity there is a manifoldness, a distinction in God. So that He is unknowable and yet knowable, the Revealer and the Revealed, the Speaker and the Word. Moreover, He is the energizing presence, the soul of the universe, the indwelling spirit of the creation, and promises to indwell in every man, making him fit to live a divine life. So we have God the Father of all, the Word that dwelled in Jesus, the revealable Word of God, and God the Spirit that dwells in the believers. Not three Gods, not deified creatures as associates of God, not an absolute unity, with no distinction in Him, but God as a personal creator, God as revealed himself to us, God as inspiring every one of us to a higher and divine life. One God in three, "Ekanim",* not "Zat"s,** but three personal principles in God.

There is no logical absurdity in this, as if one is three and three is one in the same sense. The whole universe is full of unity in manifoldness. Even our own personality is a wonderful example of it. I am, in my self-consciousness, Knower and the Known at the same time; in my will I am the determiner and the determined in the same free action. And if we are going to believe God to be a person, we logically are obliged to assume

^{*} In Arabic the word Ekanim is used for "persons" of Trinity which means economy.

^{**} Zat means psychological person, ego.

these distinctions and manifoldness in his being and activity.

Moslems yield this point to a certain extent by calling the Koran "Kelam i Kadim", that is, the eternal word of God. If so, then it is evident that they assume in God two eternals — one the Speaker, God; and the other, the spoken word of God, the Koran.

Third, the Moslems' idea of the Bible is to be corrected.

It is true that the Jews about the Old Testament and most of the Christians about the Old and New Testaments entertain the same idea as the Moslems entertain about the Koran, namely, that they are inspired infallible Books from the first page to the last. the Bible itself does not put up such a claim for itself. The true idea of the Bible is that "God at sundry times and in divers manners spake in the past unto the fathers by the prophets has in these last days spoken unto us by His son." (Heb. 1, 2.) And those who heard him put what they heard to writing. These writings had in them the divine truths, and also the human and temporary elements, which were gradually substituted for the spiritual principles. In olden times the thinkers started with the infallible Books and judged scientific truths accordingly, but in these latter days they start with scientific truths and criticize the sacred Books in terms of In this criticism it is brought out that the writings of men may contain temporary and defective elements, but that these do not necessarily destroy the central validity of the writings. And so we Christians having put our Bible into the hands of scientific criticism and abandoed apriori infallibility, we do not expect our Moslem friends to regard our Bible as an infallible Bookrevelation, but we expect them to regard it as historic literature, and as a reliable record of genuine revelations. The value of this Book is in the revelations recorded there, and it is easy to distinguish the divine from the human element in it.

The Moslems believe that God has given every Prophet a Book. And the Books are infallible since they are written by God himself. And consequently any alterations in them will annul them, so they reason that since the Sacred Books of the Jews and of the Christians contain alterations and inconsistencies, these Books have been abrogated as the revelation of God; and they maintain that a new Book had been granted the last Apostle, Mohammed, (The Koran) which annulled the authority of all the other Books.

It is because of this mistaken idea that the Moslems in their controversy with the Christians try to find out different readings and contradictory statements in the Bible, and from these they claim the incontrovertible authority to the Koran.

We Christians claim that this idea of revelation is wrong. Jesus never said that he received a Book from God, nor did he give a Book to his disciples. He promised the Spirit to guide them in their work, but gave no set of laws to guide his followers for the rest of time. The claim of the Bible is that God had spoken to some men and that these wrote down what they heard. So the Bible is the record of various revelations. The records were made by men, and no man's work can be absolutely infallible. These records have been subjected to scientific criticism, and the purely human and tempo-

stood firm against all this criticism.

We therefore expect that our Moslem friends will accept the Bible as we claim it to be and as the Bible itself asserts itself to be. The only important question for the Bible is whether it is reliable as a record. And remember that the Bible is not a set of laws. The laws it contains were the interpretation and application of the revelation. And the laws have been changing as the times and circumstances have changed. The Mosaic laws have been changed; the ceremonial laws of David's times have been changed. In revelation the unchangeable elements reveal God, while the changeable element are man's mode of applying them.

And this idea of revelation assumes two great truths, (1) that God Himself in His nature and character is knowable by man, and (2) that man has the potentiality of God's nature in him which it is the purpose of revelation to develop. Man has intelligence, and reason, by which he can see and hear and understand God. Also he has a moral nature through which he can be what he thinks he ought to be.

Man wants to know the will of God in regard to his conduct at a certain time. Islam says to him, "Look at the Koran and if you can find a text there to sanction the act, do it; otherwise refrain from it." Christianity says, "Follow the spirit of Christ as to your motives and do it as it works in you. Listen to Him and obey Him."



CHAPTER VI.

ISLAM AT THE COURT OF REASON

Man is a rational being, and as such will try to see the reason for everything set before him, whether knowledge or faith. This is his sacred right and privilege, and he exercises it on every occasion, in all human courts of justice. Likewise in matters of religion, he asks to see the prophets' credentials and to hear the arguments for their creeds.

Christians have always used this right in considering The disciples of Christ testified that their religion. their master was crucified and that he rose from the dead on the third day. And the hearers wanted to ascertain the truth of these assertations. The Catholic church claimed infallibility for itself and for its head, the Pope, but Luther and his followers wanted to see their reason for this claim. Protestants claimed that the Bible was an infallible Book, but modern thought began to scrutinize the truth of this claim. During the past two centuries everything in the Christian religion has been subjected to examination before the Court of Reason.

Moslems are also expected to do the same thing as regards the Prophet, the Koran and their theology.

Let us bring before the Court of Reason some of the conceptions of Islam.

We may begin with the Islam idea of God- Islam maintains the Unity of God, and it lays so much stress on the Unity as to forget the manifoldness of God. It

calls the Koran the Eternal Word of God (Kelam i Ka-This would mean that the Kelam is inherent in c.m.) God: yet the fact that it comes to men as a revealed Dook would necessitate some sort of distinction in the Unity of God. Islam teaches that God forgives sinners, but gives no rational and consistently moral way in which God can forgive sin and at the same time protect His absolute justice. Islam teaches that God is a moral being but fails to reveal His Fatherly love to men as His children who are created in His own image. And the idea of the fatherhood of God is closely related to the divine sonship of man and the true brotherhood of Now all these considerations would naturally and reasonably lead Islam to the doctrine of Trinity in its true sense, and to the atoning work of the Kelam Ullah, and to filial communion of man with God. But Islam lacks all these rational demands in its Theology.

We may next consider the human ideal offered by Islam. Islam teaches that if a man repeats the "Selavat" (that is, the Unity of God and Apostlship of Mohammed), and obeys the laws of the Koran, he is the right man before God. But man is a being of varied capacities and vast possibilities. As the child of God he has a divine goal to attain: he must be pure in heart, all his instincts must work in perfect harmony, he must heep the right balance among his motives, must deal lovingly with his fellowmen, in good will and love, must serve the weak and needy ones, must aspire to vast riches of knowledge and wisdom, and must worship his Creator with a loyal and loving spirit, as God himself is a loving spirit. Such a goal cannot be attained simply by consenting mentally to the Unity of God and by

following the limited and defective codes of life in the Koran. To actually reach his ideal, man must be able to commune with God and to be inspired by Him and this is what Islam fails to allow.

Let us next consider Islam's ideal of man as a social Surely we should expect a religion to purify the home, to provide us with an elevated social morality, to guide our economic life and encourage individual liberty and free development of all classes. Though Islam is not without its sound rules on social subjects, it falls short in some very important respects. By allowing polygamy and concubinage it caused the morality of the home to deteriorate. By preaching Jihad it degraded the morality of the citizens and deprived the minority (the "unbelievers") of their civil liberty. By denying the Fatherhood of God and the sonship of man, it weakened the universal brotherhood of man. By asserting the infallibility of the Prophet and of the Koran, it deprived Moslems of the liberty of scientific investigation and kept civilization within the narrow bounds of the Arabic culture of the seventh century. Islam must be freed of this bondage before it can gain the respect of modern thinkers.

On the subject of the future life Islam is actually unspiritual. It stresses bodily pleasures and thus overlooks the fact that the Kingdom of God is a kingdom of righteousness, the goal of man's divine development. The Kingdom of God should certainly be conceived as the reign of renewed personalities, as the eternal continuation of man's spiritual cooperation with God. Thus the Moslem Paradise cannot be approved at the Court of Reason.

And as the Moslems today are eager to infuse new life into Islam and to make it fit the needs of rational beings, it would be wiser that, instead of turning to Wahabism or to Western thought or to Nationalism, they subject their religious system, with its Prophet and Koran and Sheriat, to the rational criticism that characterizes our time and thus, through constructive reform, bring it into line with present truths and needs. This would be the real salvation of Islam.

The End.

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